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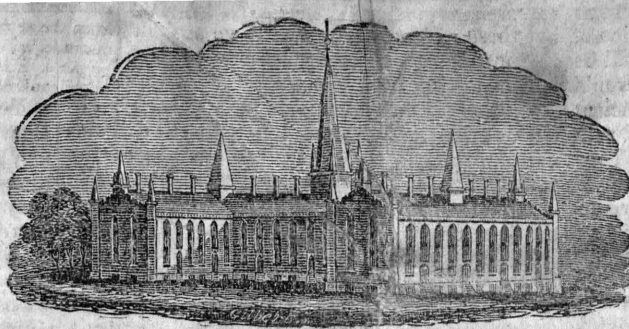
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—“that THY way may be known upon earth, THY saving health among all nations.”

VOL. II.

GAMBIER, OHIO, FRIDAY, AUGUST 3, 1832.

NO. 48.

REV. M. T. C. WING, EDITOR.

GEORGE W. MYERS, PRINTER.

From one of the Poems of Richard Baxter.

My soul, go boldly forth,
Forsake this sinful earth;
What hath it been to thee
But pain and sorrow?
And thinkest thou 'twill be
Better to-morrow?

Look up tow'ards heaven, and see
How vast those regions be,
Where blessed spirits dwell,
How pure and lightful!
But earth is near to hell,
How dark and frightful!

God is essential love;
And all the saints above,
Are like unto him made,
Each in his measure.
Love is their life and trade,
Their constant pleasure.

What joy must there needs be,
Where all God's glory see!
Feeling God's vital love,
Which still is burning;
And flaming God-ward move,
Full love returning.

Lord Jesus, take my spirit;
I trust thy love and merit:
Take home this wandering sheep,
For thou hast sought it;
This soul in safety keep,
For thou hast bought it.

MISSIONARY.

From the Periodical Missionary Paper.

GREECE.

Extract of a letter recently received from Mr. ROBERTSON,
dated Athens, February 14, 1832.

“I have just heard of an opportunity for Smyrna, and hasten to pour out a part of the trouble which oppresses us all into your friendly bosom, and through you, to secure the sympathy and prayers of the Committee, if they can afford us no other relief. When, early in September, I penned the mutual letter for brother Hill and myself, giving a detailed account of our situation and prospects, I little anticipated the trial of faith and patience which was awaiting us. Our schools were flourishing and increasing, our press in constant operation, our influence from day to day becoming more extended and secure. It is true that we were low in funds; but as we could not imagine that the Committee would expect us to pursue our plans without regular supplies of money from home, we felt confident that the first vessel after the receipt of our mutual letter from Athens would bring us a sufficient amount for all our necessities. Our immediate wants, however, rendered it necessary for brother Hill to proceed to Smyrna, as the lowest rate at which we could get money here was three per cent. per month. During his absence, the Cholera broke out in that city, and, on his return here, he was refused permission to make a quarantine, a total non-intercourse having been established with Turkey. Suffering from a badly ulcerated leg, it was necessary that his wife should accompany him. Upon the cessation of this dreadful scourge, sister Hill's anxiety to renew the girls' schools (necessarily in a great measure suspended during her absence,) induced her to risk the perils of a winter voyage, in a small vessel, with no other guardian than a

lad of fourteen. Brother Hill could not accompany her. Not a word had been received from the Committee since we left the United States. We were destitute of funds, very considerably in debt, and it was too painful again to borrow, while there was a shadow of hope of soon receiving aid from home. To be here without money would only bring upon us a number of pecuniary demands, none of which we should have been able to meet. He, therefore, remained at Smyrna, to await the arrival of two vessels whose sailing had been made known by letters through London. Mrs. Hill reached us safely, through divine goodness, on the first of January, exactly a week after the birth of our little John Atticus. God had sustained us in our loneliness during this long and painful separation; we were in good health, and the joy of her arrival revived our hopes and made us feel new alacrity for our work, though sorely burdened with the sense of our destitution of means. I had already made arrangements to resign the house which we occupied for schools, at the close of the term for which it was engaged, being wholly unable to pay the rent. This took place on the 15th of January, at which time also we dismissed two of the teachers, Benthylus and Basilus, the highest and lowest. I now engaged a small room for the boys' school, at \$2 00 per month, without fire place, or glass in the windows, every where abounding in air holes, and altogether most uncomfortable for the winter season. Another, somewhat better, at \$2 50 per month, I procured for Mrs. Hill, that she might resume the girls' school. Both rooms are filled—there being about seventy-five boys, and sixty girls, so that more than half our pupils are of necessity abandoned, notwithstanding the most urgent entreaties of their parents. By holding out from time to time the expectation (which we sincerely entertained,) that brother Hill would arrive with money in a few days, I have hitherto kept our creditors aloof, though I feel quite ashamed when I look them in the face. Alas! now I know not what to say. A letter received a few days since, from brother Hill, under date of January 18th, informs us that he had received bills for my salary, and a part of Mr. Bingham's: and stating that he cannot at present send us any more. What are we to do? This will scarcely more than relieve us from the burden of our present debts, and how we are to support our families, or continue our operations, we cannot conceive. Brother Hill proposed to await the arrival of one or two other vessels, and if we should then receive no further supplies, to borrow, if possible, a considerable sum in the name of the Society. With this we shall continue our labors, on the humblest scale, until we receive the decision of the Committee in regard to our mission. We cannot, will not believe that the important station which we hold is to be abandoned until we read the official document which recalls us home, and then, with deep grief and humiliation, we shall turn our backs upon poor, distracted, suffering Greece. And can it be that our Mission is thus to terminate? Can it be that there is not Christian liberality enough in our Church to sustain one Foreign Mission? Have her members lost all sympathy for this desolate and degraded portion of the flock of Christ? When even our wives prefer to remain as exiles in a foreign land, for the love of Christ, and the good of souls, with civil war raging

around them—with pestilence often threatening its approach—with privation of many of the comforts and most of the refinements of life—are there not enough pious and benevolent individuals within the wide spread bounds of our beloved Church to supply them with bread, and the means of usefulness?

“Greece, it is true, through foreign political intrigue, is in a most wretched state. When the great powers will agree in some arrangement which will restore tranquility, is exceedingly uncertain. But in the mean time, we meet no hindrance in our work, but what arises from want of means. We have heard the sound of the cannon of the hostile parties, and we have not trembled, feeling that God was with us. Even now the civil war is hardly twenty miles removed from us; nay, a slight skirmish has taken place in the mouth of the Piræus. Yet for these things our hearts do not fail us. We came not here with the idea that no trials were to be faced, and, blessed be God! we have had strength given to us equal to our day. Nor have we been wholly without encouragements from abroad. Various strangers, who have been here, have been pleased to express an interest in our operations, and from some we hope to derive some aid. The celebrated professor Thiersch, of Munich, whose name stands among those of the first Greek scholars in Europe, has visited our schools, and addressed them in their native tongue. He has taken with him specimens of our press, and encouraged the hope of a partial supply of elementary classics. I learned yesterday that he will be here again in a few days, previously to taking leave of Greece, and I feel mortified to think of our diminished numbers and reduced scale of operations. Since the Professor's departure we have been favored with the company of M. Wagner, Privy Counsellor of the King of Saxony. He has made me promise to write to him in Dresden, in what way the friends of Greece there can help our schools. A pious young Irishman, a candidate for orders in the Church, who has just returned from his travels in the east, and who attended our services on Sunday last, will, I trust, carry a good report of what we are doing to his native land, though he beholds us in our humiliation. A letter has been received also from the Secretary of the American Tract Society, begging to know in what way they can aid us in the publication of translations of Tracts, either from their list, or such as shall be approved of by their Committee. This was quite a cheering communication to us, for we have nearly reached the last ream of our paper.

“Since we have been in Athens, we have published large editions of the ‘Dialogue between Two Friends,’ (dedicated to the Bishop of Talanti;) one hundred and twenty pages of ‘Colburn's Arithmetic,’ (suspended for want of type for fractions;) ninety-six pages of a ‘Modern Greek Grammar,’ (nearly finished;) ‘the First Book for Classical reading in our schools, being eighty pages of Jacob's Greek Reader,’ and of seventy-two pages of the Second Part of the same. These books are absolutely necessary for our own and other schools—the publication of them gives popularity to our press, and we have reason to believe that our sales will be considerable. We desire, as soon as possible, to begin a small Geography. As soon as we have printed the most necessary school books, we wish to devote the press almost

entirely to religious publications. An edition of the Apostolic Fathers, I am persuaded, would be very useful, especially for the Clergy. It would form but a small volume, even with the ancient and modern Greek in opposite columns, and with the addition of a preface and a few notes. They could not help perceiving how entirely divested these important productions are of all reference to the superstitions with which their Church is encumbered, and which were the contrivances of a later age.

"In regard to our efforts for the future, the experience we have gained will be of great advantage to us. We regret less the dismissal of two of our teachers, as the principal one proved too deficient in attention and application for our purposes, and the other mentally incompetent. Hereafter, in supplying the wants of the first department, we shall engage a classical teacher by the hour, instead of occupying his whole time. This will be far less expensive, and nearly if not quite as advantageous. In regard to the printing-office, if brother Hill does not bring funds, we must close it until we receive word from the Committee as to our future movements. If we have funds we shall go on as well as we can, with the help of Peter and George, who will do all in their power to manage matters well. Besides these, there are in the office, a small boy, Mark, a third pressman Eleutherius, and a young sub-deacon, Photius. The two last have received no pay since they have been with us, (about six months,) having agreed to await Mr. Hill's return, but with no idea that he would have been half the time absent. Peter and George have sometimes lived almost on bread and water, that they might not be obliged to call upon us for money in our straitened circumstances. They have not, as the others, family friends to assist them. We trust that the Committee will be able not only to supply us with funds, but to send us speedily another printer, one whose character is well known, and who has some knowledge of the world, as well as well-established piety.

"One mistake we have made in regard to our schools is the requiring of pay from any class of the community. The fact is that very few even of those who hold property have money at command, and many of the most respectable families are in a state of deep poverty. It is most humbling to these to ask a charity of us, and yet such has been the case, and sometimes under circumstances which make us feel a strong regret that our schools have not been thrown open for gratuitous instruction to all who would come.

"Time will not allow me to enlarge at present upon the prospects of usefulness which lie before us, if we have only means to carry them into effect. The Committee, however, ought to be well aware of what is requisite to enable us to continue our office with success. The annual expenditures of the mission cannot, I think, (including our salaries,) be fixed at less than \$4,000 per annum, and the probability is, that for a few years it will lie between that and \$5,000. In addition to this, we ought to have means to erect two small dwelling-houses, two large school-houses, and a printing-office. The moment affairs are arranged, and a regular government established, rents will rise rapidly. The Committee are aware, that before I returned from my first visit to Greece, I wrote them that it would be necessary to build. Three thousand dollars will suffice for houses, and probably less than that for the other buildings. The statements of an individual, who had been imprudent, sometime since, led us to fear that the expenses of building would be greater than we had supposed. But on further inquiry I am convinced that our original estimates were correct. Let not the Committee fear that we shall be imprudent in building in troublous times. We shall not venture to erect any building until we have good reasons to believe that we are secure in doing so. But it is important that we be prepared to begin as soon as we have sure tidings of the formation of the new government. In a few months after this the influx of population will raise exceedingly the price of labor, and perhaps of materials. What then will the Church do for the Greek Mission? This is the great question, and it needs a speedy answer. We cannot hold out

long here without means, and if we are to remain, we must have funds readily at command.

The society need feel no alarm as to our efforts from the statements made in regard to Dr. Korcek's Mission. My last letters from Mr. Hildner, in Syra, state that his schools were going on well, and without interference.

"If our Mission is to be continued, I request the Treasurer to deduct \$25 from my next year's salary, in the name of my little son, John Atticus, for the benefit of the Greek Mission Press."

From the Episcopal Recorder.

MISSION TO GREECE.

Extract of a letter from Rev. J. J. Robertson, dated January 20th, 1832.

***** "Some time since a Shepherd came to our boys' school and applied to the master for the admission of his son. He was told that he might send him immediately. 'And what,' he inquired, 'am I expected to pay?' 'Nothing.' 'But I am not a pauper—I own some sheep and can give milk or wool.' 'It is not required of you.' 'And who are they who go to such expense for our benefit?' 'Americans.' He stood musing for some time and at length exclaimed, 'Ah! I understand it now, they have committed great sins and have come here to spend money and to labour by way of penance.' This anecdote recalls another. A village Priest came one day and said to the principal teacher, 'I understand children are taught here gratis, and I wish, to send a boy.' 'Is he your own son?' 'No he is a relative whose parents were butchered by the Turks. They offered to spare him if I would pay a ransom. They weighed him as they would have done a lamb and I bought him at so much per oke, (An oke is 2 3-4 lbs.) 'How did you raise the money?' 'Besides what I receive for ecclesiastical services, I gain something by daily labor with my hands. My savings in this way formed a part: some friends loaned me the rest, and still save a trifle weekly to repay them.' 'But why do you wish the boy to go to school?' 'That he may not grow up like the brute animals around him.' He now inquired by whom the school was supported. 'By the Americans,' was the reply. 'By the salvation of your own soul,' he exclaimed, 'I beseech you, will the child not be in danger of losing his religion here? I have rescued the boy from the Turks, but it is still a higher duty to save his soul from hell.' 'They teach no religion but what is contained in the New Testament.' 'Then I have no reason to fear. From Jesus Christ and his Apostles he can learn nothing but what is good and truth.'

RELIGIOUS.

AN APPEAL ON BEHALF OF MISSIONS.

It is supposed that the population of the globe at the present period exceeds eight hundred millions. Of these not more than two hundred millions are nominally Christian. And of such as receive the Bible as a system of divine truth, a very large proportion are entirely destitute of religious privileges, and almost as much strangers to the God who made them, and the Saviour who redeemed them, as the benighted being who recognizes a deity in the lifeless stone, or the loathsome reptile. Now if it be true as has been calculated, that each moment which passes along bears with it into eternity one or more of the race of man, how vast must be the number which in an annual revolution enter the invisible world in an unprepared state! And must this always be the case? Will the time ne'er arrive when the professed followers of Christ will awake to a sense of their duty, and come forth in a noble effort to rescue the multitude who are rushing on to destruction? Shall that golden rule which requires us to do unto others as we would be done by, be forever violated by those who bear the Christian name, and are daily as it were overwhelmed with the abundance of heaven's mercies which crowd upon their path? Oh! where is that love which the Scriptures require us to have for those who are bone of our bone and flesh of our flesh, if, while our fellow creatures are perishing in a spiritual famine, we make no exertion to sustain them with the bread of life? Where are our humanity,

our benevolence, our zeal, our desire for the divine glory, if they shine not forth in this labor of love and work of mercy?

Ye parents, who stand united to the visible Church by a participation of its sacred ordinances, suffer the question. What have you done towards ushering in that period when all shall know the Lord, from the least to the greatest? Your prayers frequently ascend that the kingdom of God may come, and his will be done on earth as it is in heaven. But permit us to inquire, do your actions correspond with the spirit of these petitions? Think for a moment on the ignorance and vice which mar many of the fairest portions of the earth. Direct your eyes to the plains of the east, and behold the bloody and obscene rites of Paganism developing themselves with undecaying vigor. Look at Africa, and witness the horrid practice of cannibalism still subsisting, and temples for the worship of devils, multiplying with a fearful rapidity. Contemplate Europe, and see in various quarters of that widely extended continent, a moral darkness brooding over the human mind, tenfold more lurid and impenetrable than that which overspread the land of Egypt. And then turning back to the land on which Providence has cast your lot—mark the thousands and tens of thousands whose minds are as little enlightened in divine things as the beasts of the field, and in this awful state are pursuing their journey to the tomb, as though death were an everlasting sleep.

Parents! in regarding this picture, does it not occasion you disquietude of soul, that you have done so little towards making the ways of Jehovah known upon earth, his saving health to all nations? Oh! then, while past remissness humbles you in the dust, let untiring diligence and zeal in this holy cause distinguish every remaining portion of that time which God may permit you to labor in his service.

Children! you have been instructed that there are many parts of this world where the inhabitants are entirely unacquainted with God, and the things which belong to their everlasting peace. In all places of this description, the people are addicted to the most dreadful vices, and suffer the greatest degree of misery. To appease the wrath of their imaginary deities they sacrifice their own offspring—cast themselves under the wheels of the immense cars, by which they are instantly crushed to pieces—and submit to other tortures too numerous and dreadful to be described. You have also heard that even in those countries where the light of the Gospel shines as with the brightness of the sun at noon-day, there are very many who, in point of religious knowledge and character, are but little exalted above the heathen. In the very land where you were born, what multitudes are there who have never seen a copy of the Scriptures, or an edifice set apart for the worship of God—who make no difference in their conduct between the Lord's day and any other portion of the week—and who act as independent of the commands of heaven, as if there were no judgment seat before which they must stand to give an account of the deeds done in the body.

And finally you have been told, we presume, that, here and there, throughout almost the whole earth, there are a few who, while living amidst the abounding of iniquity, are sensibly alive to the unhappiness of their condition, and would rejoice to see the moral wilderness around them budding and blossoming as the rose.

Now in view of these memorable facts, what is to be done by those who love the Lord Jesus Christ, and wish to walk according to his injunctions? Shall they give themselves up to idleness and unconcern, and leave the souls for whom the Saviour died to go on in darkness and sin until they are irremediably lost? Or ought they to arouse themselves and make every possible exertion to bring sinners into the fold of the good Shepherd? Surely, you will say, the Great Head of the Church has commanded that his Gospel be preached to all nations, and therefore Christians are under a solemn obligation to be up and doing, working while it is called to-day, and leaving no means untried by which the fallen sons and daughters of Adam may be delivered from the power of

Satan, and made the children of God by faith in Christ Jesus.

Is such indeed your opinion? Well then, we ask—Can you do nothing to help forward this good work? A Clergyman at Flushing, Long Island, not long ago urged his Sunday-school scholars to try whether, by denying themselves some useless indulgence, they could not contribute something for the benefit of Episcopal missions. And he says they succeeded wonderfully. A very considerable sum was raised, which was devoted to the benefit of the suffering Greeks. A few days since, a quantity of clothing was furnished for the Indian children in the Mission establishment at Green Bay, by the Sunday-school scholars of St. James' Church, Philadelphia, the materials of which were purchased with the money deposited in the Missionary Box, and made up by the little girls, with the assistance of their teachers: and yesterday a package was left at the Missionary Rooms, with the following note from the Rector of St. Peter's Church, Baltimore:—

"Rev. and Dear Sir,—A little girl five years of age, who had been in the habit of saving the cents given to her from time to time, for good objects, requested her mother, when on her death-bed, with the little money she then had in her mite-box, to purchase two Bibles for the use of the children at one of the Missionary stations. This gift of a dying child, who loved her Saviour, I now send to your care, with a request that you will forward them to Green Bay by the first favorable opportunity. May this precious offering from a tender lamb of the Redeemer's fold, be made the instrument of salvation to some Indian children at our Mission school."

We hope that in the next number of the Missionary Paper, we shall be able to tell that many others of our young friends have been excited by these examples, and have come forth to the help of the Lord.

And think how it will affect the hearts of those among whom our Missionaries are laboring, when they are told that even little children commiserate their spiritual necessities, and are desirous to do them good.

Finally, we call upon all, of every age, and sex, and rank, to aid in the blessed design for which the Lord of life and glory was content to bleed and die. Let Christians but act up to the full extent of what is required of them, and the result is certain;—"the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever, King of kings, and Lord of lords."—*Missionary Paper.*

From the Churchman.

IS THIS DEATH.

Two borrowed volumes were upon my desk—works of a devotional character: the title of one of them was "The Pleasantness of a Religious Life." They had been sent across the Atlantic by an absent lady to her relatives. One of them bore the inscription, "—, to her dearest father;" the other, "—, from her affectionate sister —." In the same room were several copies of the Regulations of a District Visiting Society, which had been sent me by the Hon. Captain —, the husband of the same lady. I had some years back been for a short time, a temporary guest at the same mess with him, when he was first lieutenant of H. M. ship —, previous to his marriage. On hearing of an opportunity of transmitting to me a packet, he had (with that anxiety to omit no opportunity of doing good, for which he had always been remarkable) renewed an intercourse which had now ceased for some years, and called the attention of myself and of my wife to the plan of a society, in the operations of which he and his amiable lady had, from its commencement, taken a lively personal interest. I remember his lady, who, by this present of devotional works, and by the recommendation of the District Visiting Plan, showed her recollection of her distant family, and of the wants of the neighborhood in which she had been brought up, when five years younger, and yet unmarried, she had ratified her baptismal vows in confirmation before one of the colonial Bishops, who was, at that time, engaged in a visitation of the town in which

her family resided, and I now rejoiced in the lovely picture which was presented to my imagination, of the young *confirmed* matron, lending the influence of talent, of accomplishment and of station, to the adorning of the doctrine of our God and Saviour, and devoting herself to the spiritual and the general improvement of those around her; but I more particularly dwelt upon her pious nurture of her own two interesting children, when the gratifying intelligence reached me, that her aged father, who was on this side of the Atlantic, was in more than his usual spirits, having learned that a third pledge of love had recently been presented by — to her affectionate husband. I was anticipating, on the following day, the pleasure with which I should congratulate her father and sisters, when I heard the sad account of the family's having been suddenly thrown into mourning by the arrival of the unexpected intelligence of her decease. It was conveyed in a letter from her brother. He, her mother, (who was on a visit to her justly beloved daughter in England, and her husband, were privileged in being at her bedside when she closed her eyes on this scene of being. The brother has just finished his academical course for the ministry of the Church of England, which I have every reason to believe he will adorn. May the Lord support all such mourners, and direct all who mourn to such consolations! I am sure that my amiable young friend would not be unwilling that the letter in which he informs his father and sisters of their bereavement, and of his sister's gain, should be recorded in a quarter where its publication may, under the blessing of God, be instrumental in the turning of some to the seeking of that life by which they secure such a *dissolution*—death we cannot call it. The letter is dated from one of the fashionable watering places in England. How often are diversion and change of scene the only objects which engage the attention even of those temporary residents of such places, who are evidently on the margin of the grave! How profitably might it doubtless have been to many who passed by the house where this solemn scene was enacting, if they could have had feelingly described to them, the mysteries of that chamber of death, of which the trim outside of an ornamented cottage, or the bustling throng who passed it in the pursuit of this world's pleasures, could tell them nothing!

—May 4, 1832.

MY DEAREST FATHER AND SISTERS,—Moderate your grief, and think not of what we have lost, but of that glory to which our much loved — has attained, for she died the death of the righteous, and most earnestly let us pray that our last moments may be like unto hers. Long ere this, I fear that both my dear mother's letters and my own, have reached you, and that the happy tidings they contain of our poor —'s safe confinement will, in some degree, unfit you for receiving this melancholy intelligence; but I trust and feel assured that the way in which she passed her last moments, will really console you, and make you render thanks to the Almighty, for an event that must lead to our salvation, and give to her immediate and everlasting happiness. For some days after her confinement, poor — appeared to be getting on well, although her husband remarked to me that he did not think she gained strength so fast as she usually did; however, we were content, and felt comfortable, until about eight days since, when she was attacked with spasms in the stomach, that lasted for three or four days, and alarmed us much, particularly at the expiration of that time, when a sad sickness came and kept her from receiving any nourishment. She lingered on until to-day, suffering no pain and little anxiety, when the Almighty took her to himself.

About ten hours before her death the nurse came to me to beg me to make known to — and my mother, that poor — was decaying fast, and that they had better leave her room, as it was evident her time was come. We all thought that she had no knowledge of her critical situation, and, as she appeared insensible, we never expected to make it known to her, but to our surprise and delight, she called us to her bedside, when kneeling down, she offered up, the sweetest prayer for herself, husband, children, and friends. The Spi-

rit gave her utterance, and her Saviour the most heavenly comfort. The Sacrament, at her own request, was administered to her; she repeated all the responses, took the cup in her own hand, and after the blessing, placed her withered but lovely hands before her eyes, praying inwardly for some time. Dear angel! she now asked for her children, clasped each of them in her arms, kissed them, and gave them her blessing. With this, of course, she was much affected, but soon recovering herself, she called for her husband, and said to him, "Dearest —, if it were not for you I should depart without a groan." She was then told that she should praise the Almighty, and fix her thoughts upon heaven alone. She prayed again, and said, "I am too—much too happy."

One circumstance that struck me forcibly, and I am sure it will you, was, when she first thought she was in danger, she became very vehement in her ejaculations for mercy and forgiveness, and my poor mother said to her, "I know no action of yours that I should wish recalled." She immediately replied, "Do no say so my dearest mother but let me hope for forgiveness through CHRIST JESUS."

Miss — came to —'s bedside after the children had gone, and — having whispered that G. was there, the dear creature looking up said, "Ah, G.! this is indeed too kind! how is your dear aunt? I suppose she was not well enough to come to me." After this she prayed and continued to do so until sleep overtook her.

I have frequently heard that a death-bed was a bed of horrors, and I am sure I have had a kind of dread at times come over me, when I turned my thoughts towards it. Oh! how changed are my opinions! for the only scene of the kind I ever witnessed was one of joy and cheerfulness.

What will not the sufferings of our Saviour do for those who have regulated their thoughts properly, and who have fixed their affection on heavenly things! He will allow no fears to haunt us in that moment, which sooner or later, must come to all.

Praying that the Almighty may turn our sadness into joy, enabling us to bear what He has inflicted and to reap those good effects which a scene of this kind should produce; (O may he bless us all, and knit us together in love, for the sake and merits of Christ Jesus;) believe me, my dearest father and sisters, Affectionately yours.

From the Banner of the Church.

EXPOSITORY PREACHING.—NO. V.

"The religious instruction of the young constitutes a peculiarly interesting department of ministerial duty. If we see many youths grow up in habits of dissipation and vice; regardless of the well-being of society, disobedient to parents, and unmindful of their duties to their God, the cause of the evil may generally be traced to a neglect of their religious education, or to the erroneous views under which religion has been presented to their minds. "Train up a child in the way he should go; and when he is old he will not depart from it." It is one of the peculiar excellencies of the Church to which we belong, that she has provided a form of instruction for her youthful members, no less admirable for its scriptural simplicity, than for its comprehensive import. It contains all that it is most desirable for youth to know; an explanation of the nature of their Christian covenant, with the obligation it imposes, and the privileges it confers; a short syllabus of the Christian faith; the summary of religious duties enjoined in the decalogue, with the concentration of the spirit of them in the two precepts of the Saviour; and a brief instruction in the duty of prayer and the nature of the sacraments. Such are the subjects of the catechism. It is provided by the rubric, that every minister shall, on Sundays or other suitable occasions, instruct the children of his parish in this catechism; and parents and guardians are required to lend their co-operation in this laudable work. The general establishment of Sunday Schools has relieved the clergy from much of the labor of catechetical instruction, but not from the responsibility of seeing that the instruction is duly and judiciously communicated. I regard the establishment of Sunday Schools as one of

the most important improvements in the religious education of children. By the course of instruction prescribed by the church is greatly extended; the young people, who lend their beneficent aid in the labor of instruction, are the more deeply impressed with their own religious duties, while inculcating those duties on others; and the children themselves are the more surely attracted to the house of God, and by being associated together in the acquisition of religious knowledge become the more emulous to excel, in whatsoever things are amiable, lovely, and of good report.

"The ordinary Sunday education is completed at a period peculiarly important in the life of young people. It is the period when the habits are forming, and when their moral and religious characters are usually fixed for life. At this interesting period, the young demand the especial care of their spiritual pastors. The wisdom of the Church has provided for this crisis by the course of religious instruction which should precede the holy rite of confirmation. It is the duty of the clergy to see that the youth of their parishes are prepared for the solemn rite, by a full course of instruction, as well in regard to the special import of their baptismal engagements, as in relation to the general principles and duties of the Christian religion. The organization and instruction of Bible classes is a very successful method of discharging this duty. The youth are thus incited to a careful study of the Holy Scriptures, while they are assisted in their efforts by the colloquial expositions and familiar lectures of their pastors. Experience has shown, indeed, that this method of instruction is particularly interesting to all classes; and I have generally found that religious, state of those parishes the most encouraging, where this method of instruction has been zealously pursued.

From the New-York Observer.

THE CHOLERA MORBUS IN FRANCE.

Bolbec, (Lower Seine,) May 18, 1832.

* * * * *

With respect to the physical effects of the cholera, you will find ample details in the periodical journals. I will therefore confine myself in this letter, to the illustration which it affords of the religious or rather irreligious state of the French people.

When a whole nation is affected by a common calamity, and especially when it is visited by a desolating pestilence, it is usual to acknowledge the hand of God in the visitation, and to look to him for deliverance. The people flock to the churches, and perform at least external acts of piety, if they do not possess true religious faith.—This has been the course pursued in all the countries of Europe recently visited by the cholera. In Russia; in Poland; in Germany; in England, the first appearance of the scourge was the signal for public prayers—for the assembling of the inhabitants in great numbers to implore the compassion of God, and to entreat deliverance from the threatened chastisement. The people thus publicly manifested their belief in the existence and providence of God. In the capital of France, it was not so. When the pestilence was raging in its bosom, no public prayers were offered; no recourse was had to the Almighty; no sign of piety, nor of trust in God was exhibited. The inhabitants looked for deliverance to human skill alone; they left Providence out of view. What a sad proof of the infidelity which reigns here! What a melancholy confirmation of the reproach so often cast upon us, that from being a Christian people we have degenerated into mere materialists, and that our hopes and interests are all bounded by the present transitory life!

I was at Paris on the 28th and 29th of March, when the Cholera Morbus first appeared, and there I saw *masquerades* upon the boulevards, in which persons appeared in coarse and grotesque disguises, and among them several who personified the Cholera, and by their ridiculous action excited the laughter of the crowd. In the theatres, farces were acted in ridicule of the epidemic, and jests and witticisms on the same subject appeared in the literary journals. Such was the first effects produced in France by this awful visitation. There

was no more reference to God, than if like the gods of Epicurus, he had been banished to some distant retreat, where he did not meddle with the affairs of the world.

This manner of ridiculing the epidemic lasted several days. But soon the Cholera began to make great ravages. Hundreds and then thousands fell victims. Death, a frightful death, hovered over the whole extent of Paris. This put a stop to the jokes. There was no food for laughter in the sight of dead bodies encumbering the hospitals, and in litters traversing the city to convey the numerous dead to the cemeteries. Yet by a fickleness natural to the French character, the people rushed to the opposite extreme. They passed at once from mirth to fury. The populace were persuaded that the epidemic was nothing else than poisoning; they believed there was an extensive conspiracy formed to diminish the number of men of the lower classes, and deluded by these frightful fancies, they stained the pavements of the Capital with the blood of the imagined conspirators. The innocence of the poor victims soon became apparent, but the discovery could not restore life to their murdered and mangled bodies. In these sad circumstances, it was afflicting to notice the mutual criminations and calumnies which the two contending political parties, the Carlists and the Liberals, cast upon each other. Hatred and every malignant passion were freely indulged, but there was nothing to lead the mind to God. He was not in all their thoughts.

It is my full conviction that these murders would never have been committed by the people of Paris, if their minds had been imbued with the simplest principles of religion. They would then have naturally looked to the *first cause* of the pestilence; and would have been slow to lend an ear to frightful rumors, and horrid suspicions of poisoning. But being accustomed to look only to *second causes*, they were easily deceived by the arts of the evil minded, and impelled to the commission of outrages which have disgraced the French name, and given to the city which ranks itself first in the civilized world, a reputation for displays of ferocity rarely paralleled by those of the most savage nations. It was *Irreligion* and impiety which put the dagger into the hands of those murderers. Nothing of the kind occurred at Berlin, Vienna, London or Edinburgh; it was only in the metropolis of France and amidst a population destitute of religion, that such an exhibition could be made in a time of severe national calamity: and it affords a new and instructive lesson, for men who can reflect. They may learn from this example how necessary is religious faith to repress the passions of the people, and to keep them within the bounds of right and duty.

But one fact will illustrate better than all our reflections the religious state of France. All know that the periodical journals, taken as a whole, are the organs of public opinion, the expression of the national mind. It may be that some particular journal represents only a small circle of individuals but the journals, taken together, from the necessity of the case, represent always the sentiments and opinions of the country. Well then—if you take all the journals which have been published since the cholera appeared, you will scarcely find one word about Providence, or the design of God, in visiting us with this calamity. You would suppose that the editors feared to make the slightest allusion to religion in these circumstances for fear of being called Jesuits or Bigots. The English journals in general, at the time of the cholera, contained some religious remarks; they spoke of God, and his purposes in regard to us, of his designs of mercy and love in the chastisement which he sends upon us; but the French journals have entertained their readers only with medicine, means of cure and preventives, and other similar topics. Their views have been fixed exclusively on the relations of the disease to the affairs of this world. Poor France! unhappy people! how far sunk in the abyss of infidelity, when such severe blows of Providence, such heavy calamities from God, cannot awaken in you any sentiments of piety! Must there be still greater evils sent to arouse you from this sleep of death? Must the Lord visit you

with still more terrible calamities before you are convinced that he will surely forsake those who forsake him?

Further: not only have our political journals contained no direct acknowledgment of the hand of God in the present scourge, but any intimation of the kind from others they have repelled with anger. Whenever a bishop, or ecclesiastic of any communion, has timidly ventured to tell the French people that this epidemic is a judgment of God, designed to lead them to repentance, the journals have replied vehemently, that it was not necessary to introduce the name of God on this occasion, that the scourge was not sent by him, and that all such preaching is superstition and hypocrisy. The epidemic sprang from *NATURAL CAUSES* they say, and it is unnecessary to seek any other explanation. What language for writers who call themselves philosophers, and who ought not to use words without reflection! From *natural causes*! Without doubt the scourge sprang from natural causes. Every effect must have a cause, and an effect happening in the order of nature must have a cause which is also in the order of nature; that is to say, a *natural cause*. But has not this cause, itself a higher Cause, a *first Cause*? And can you conceive this first Cause to be other than God? When the Lord wishes to reprove and punish men, may he not employ *natural causes*? What then do the infidel journalists intend by this language? Probably they only intend to throw obscurity over the minds of ignorant readers, and care little for their violation of the laws of human reason.

Let me mention one argument of our journalists which is curious enough. When pious persons have said that the present scourge was a punishment designed to lead us to the Gospel, the political journalists have replied: "The Cholera has visited other countries besides France; it has smitten Russia and several countries of Europe, and has occasioned still greater desolation in Asia; and consequently it is not a *punishment*, a *warning from heaven* to France. Strange reasoning! Do the journalists of the school of Voltaire suppose that God cannot propose to *warn and punish several nations at a time*? Do they think that other countries do not also deserve to be chastised and scourged? It seems to me that instead of saying: 'other countries have been visited with the Cholera, therefore it is no warning, no punishment from above,' it would be more wise and reasonable to say: many nations have been visited with the Cholera, therefore the Lord has designed to show himself in a particular manner, and to teach an important lesson to *all these nations at the same time*. They have all drawn down upon themselves this visitation of God: some by their infidelity, others by their superstition, others still by their pharisaism. &c. We observe besides, that the Cholera has not smitten all the countries with the *same intensity*. It has not every where made *equal ravages*. At Berlin there were few victims compared with the population; at London less; at Edinburgh far less still. Does not this diversity show that some nations have more need to be punished than others? Does it not afford a new proof that this epidemic is a *warning* which God sends to men, and that he increases or diminishes its force, as he judges suitable in his infinite wisdom? It is a remarkable fact, that the countries where there are the *most Christians*, are precisely those where the scourge has made the *least ravages*, and on the contrary, the countries in which there is the *most infidelity or superstition*, are precisely those where the scourge has made the *most ravages*. This is a statistical result which any one can verify.

WARNING TO SCOFFERS!

The melancholy fact is too well known to be questioned, that that terrific pestilence, with which it has pleased the Almighty, for our sins, to visit us, is—or has been hitherto—treated as a mere bugbear, as a proper topic, in short, for every species of profane jest or indecent mockery; and this we are sorry to say, not exclusively by the ignorant and uneducated. A recent instance, however, of God's judgment following, with awful rapidity, on the foul words of the scorner, has been this moment communicated to us. A tradesman in this

town was called upon, on Saturday last, by a fellow-workman, for the purpose of taking him away as usual, to drink with him. The tradesman objected to indulge in his customary potations, pleaded indisposition, and stated honestly his fears of becoming liable, by intemperance, to an attack of cholera. These objections excited only the merriment and ridicule of his companion, who insisted the more strongly on the other accompanying him to a public-house, until finding both argument and railery ineffectual, he went away, swearing that he would send the 'black car' (the vehicle on which the bodies of those dying of the epidemic are conveyed to the burying ground) for him in the morning." This occurred on Saturday night, and the morning but one or two afterwards, the very individual who profanely made use of this arrogant impious threat, was himself a corpse—a victim to the despised, the "humbag" cholera.—*Newry Telegraph*.

AN IMPORTANT THOUGHT.

A writer in the Burlington Free Press, in urging females to engage in promoting temperance, has the following truly philosophical argument,—an argument which is applicable every day, to a multitude of subjects and far too good to escape copying.—*Vermont Chronicle*.

"Man is not a creature made up of fragments; the soul is an unity, a whole, and whatsoever of good or of evil springs up there extends through it and modifies it as a whole; our knowledge is not fragmentary; every acquired truth and every adopted error exerts its binding or enlightened influence and modifies our whole intellectual being; a noble resolution in one case prepares us for exercising the same in another, and he who shrinks from noble action in one case, has almost bound himself to be a coward in every other. Thus, when we urge the performance of any particular action or duty, it should be kept in mind, that we may be concerned, not with the particular point under consideration only, but with a general principle of action—the question may be, whether each futile excuse for inaction shall now be dropped and that energy of character now awakened which shall ever be found doing good, or on the other hand, whether the soul shall still soothe itself into an improper state by whispering its fears and its folly, 'I suspect it would be improper,' and 'somehow I cannot.'"

CHRISTIANITY IN INDIA.

Some hopes are, we understand, entertained, that government and the East India Company may be induced to increase our Episcopal establishment in India, and we shall most cordially rejoice, should such expectations be realized. There are at this moment individuals among the Company's chaplains, who would do honor to any situation, and it seems to us a very mistaken policy to pass over such deserving characters, at the time when their age, and experience, and tried character, and abilities, especially fit them for taking the oversight of these far-distant churches. Few men are more deserving of implicit confidence than Archdeacons Corrie and Robinson, and we doubt not there are other very eminent individuals in the same service, of whose value we have not the means of obtaining information.

While, however, it is a matter of doubt what line of conduct government may adopt with reference to the extension of episcopacy in India, there can be no doubt of its being the duty of those who sustain the Episcopal office in that country, to adopt every means in their power for the promotion of true Christianity. If Titus was left in Crete "to set in order the things that were wanting, and ordain elders in every city;" it would seem to be an especial duty of the Bishops of Calcutta, to set in order the things which are here wanting and to ordain ministers adequate to the wants of that city. The rules and limitations by which ordinations are restrained, and the voluntary exertions of Bishops in this country are impeded, do not exist in India; and if we may judge from the statements recently made in Calcutta, there exists in that city an extensive opening for Christian usefulness; the fields are white unto the harvest, the laborers are few, but the great Lord of the harvest appears to have stirred up the minds of many suitable instruments, who are only wait-

ing official sanction to go forth as laborers into this harvest. We trust this important subject will meet with the fullest investigation from the newly-appointed Bishop of Calcutta.—*Christian Guardian*.

For the Gambier Observer.

There is a great deal in religious practice that is what may be properly enough called official. There are set times and places which seem to belong to religion. Not to meet with it here would shock us,—quite as much perhaps as it would to meet with it every where. On the Sabbath day, in the Church, in the Christian's family in the morning and evening, we expect a recognition of God, of His goodness to us and our obligations to Him. We then expect to hear mention made of that great truth which of all truths, most nearly concerns us, the Redemption of our race by the Sacrifice offered for sin, and of the innumerable benefits, pertaining to this life and the one to come, consequent thereon. Setting aside these and a few other times and places ordinary and extraordinary, I am not certain that we expect to hear much on religious matters on other occasions. It seems to be very generally understood that those are not matters to be brought into the common routine of every day life. The business and conversation of life are to flow on in their smooth stream with only an occasional interruption of a day or an hour, the effect of which interruptions, however, are not to be apparent, if felt at all, when it has once forced itself by them.

This tacit agreement in regard to the "dies fasti et nefasti" of our lives, the set times when it is proper, and when it is improper, to be Christians, is a source of great convenience. It gives us time to attend to our worldly affairs, and to talk about all the little incidents that occur around us, and all the events that take place in all parts of the habitable globe. It gives us time to indulge in all the vagaries of the fancy, as we are not expected to make, or reply to, a remark that religion requires continual sobriety of mind. We are also enabled to read any or as many as we please, of the frivolous productions that float on the surface of literature, since while engaged in this occupation we are not encroaching on religious hours, nor disqualifying ourselves for the moral and religious improvement of others, which, on any but these hours, would be a mere work of supererogation. We can spend, too, as much of our time as we can reasonably ask, in mirth and merriment, as we are in no danger of being restrained by a slight intimation, dropped unwelcomely by some one, that the eye of God is upon us, and that for every foolish word, we must give account at the great Day. In hours of social enjoyment, we are not in continual danger of having a gloom thrown over all countenances, by an injudicious allusion to the author of all our blessings, as if it would mar our happiness that the Giver of it should be present. As what may be done at any time will not probably be done at all, and as the hourly association suggests its prescribed duty, by drawing a deep and distinct line between sacred and profane things, we can secure two great objects, this world and the next. We shall never be taken by surprise by an unlucky religious remark, which we would be most unwilling to hear, as not belonging to the appropriate hour, and compelled by our consciences to pause and think upon it, as the faithful mussulman is sometimes summoned to prayer while knee deep in the mud, and who, of course, feels disposed, in his heart, to do any thing rather than venerate the Prophet, for his inconvenient regulations.

On the whole the matter seems to be disposed of pretty much as the world would have it. So Christians will not always be Christians in the outward exhibition of their religion, they will not be very much troubled, nor thought much the worse of for their religion. All men will speak well of them, and no difference appearing between the Church and the world, the fears of the worldling are quieted, the cause of irreligion triumphs, the spirit of vital piety languishes and dies.

"All zealous, devout people, in a natural religion are enemies to the Gospel. By natural reli-

gion, I mean that which is the product of the remnant of God's image in fallen man, a little improved by the light of God's word. All such cannot endure to hear that God's law must be perfectly fulfilled in every tittle of it, or no man can be saved by doing: that they must all perish for ever who have not the righteousness of a man who never sinned, who is also God over all blessed for ever, to shelter and cover them from a holy God's anger, and to render them accepted of Him: that this righteousness is put on by the grace of God, and a man must betake himself to it, and receive it as a naked blushing sinner; that no man can do any thing that is good till Gospel-grace renew him, and make him first a good man. This they never will receive; but do still think a man may grow good by doing good."—*Mr. Trill*.

THE WAY OF TRANSGRESSORS IS HARD.

We have seldom read an article more painfully and affectingly illustrative of this assertion of inspiration than the one given below. Would to God that it might meet the eye, settle in the heart, and live in the memory of every young man exposed as all are, to the temptations and snare of "this naughty word."—*Auburn Gospel Mess.*

CRIME AND FATAL SENSIBILITY.—Henry Hill, a young man apparently about thirty years of age, who was in the employ of Baker, Johnson and Co. merchant tailors of New-York, was apprehended a few days since, upon a charge of embezzelling clothing from their establishment. Upon his arrest he made a full confession of the fact, and admitted that he had been long in the practice of carrying away a piece or two of clothing at a time, until the extent of his depredations amounted to probably two thousand dollars. The property was generally sold and pledged to pawnbrokers and second-hand dealers in this city, from whom about \$300 worth has since been received and restored to the owners. Hill, when brought to the Police Office, was so exceedingly affected, as to entreat the magistrates to grant him an indulgence of an hour to compose himself previous to his examination. This was granted, but at the expiration of that time he was still laboring under the effects which were produced upon his mind, from contemplating with appalling horror, the disgraceful consequences which were to follow his detection—large drops of sweat rolled from his forehead, and notwithstanding the soothing and sympathizing language of those about his person, the blood gushed from his nostrils. His emotions were not exhibited by any violence of manner, or tears, but appeared to be the inward workings of the mind.—The magistrates humanely delayed his examination for the purpose of affording him time to become composed and collected, and for that purpose committed him temporarily to the custody of the keeper of the prison. Here he remained from Wednesday afternoon until Thursday, when his mental agonies overcoming his physical strength he expired. He at no time exhibited the least aberration of mind, but fell a victim to his own folly and sensibility. Let his case be an admonition.—*N. Y. Evening Journal*.

From the Churchman.

A COMMENDABLE EXAMPLE.

General Theological Seminary, July 2d, 1832.

GENTLEMEN,—Knowing the deep interest you feel in the Seminary, I am sure that you will have as much pleasure in giving this communication a place in the Churchman, as I have in sending it. Immediately after the exercises of the commencement on Friday last, I received a donation of \$50 to be applied to the benefit of some worthy young man who might need pecuniary assistance. I instantly appropriated it, in my own mind, to a young man of great worth and promise, who has spent one year at the Seminary, and who, without some aid, would have been compelled to finish his theological course at Andover, from which place I believe, the poor student, if he give evidence of piety and industry, it never "sent empty away." I am decidedly of opinion that we have much to do in this field of Christian benevolence, and am gratified to know that prejudices on the subject are wearing away. But depend upon it, Messrs Edi-

tors, that the most effectual way to strengthen those prejudices, and even to give them plausibility, is, to admit inefficient beneficiaries, young men of little minds and less application. The Church does not want their aid, and the age will not tolerate them. *Non talibus auxiliis.* Let us employ all our efforts to assist the pious and prudent candidate for the ministry, who is of studious and laborious habits; but let us not waste the gifts of the benevolent on the indolent. *We must have laborers, not idlers, in God's vineyard.*

Delicacy forbids me to make public the name of the generous donor above alluded to, yet I may be permitted to say that he is an alumnus of the Seminary, and a very respectable and useful presbyter of the Church, settled in a parish on Long Island. His intention is to devote a tenth of his salary annually to the same important object. That his example may stir up other pure minds to do likewise, and that he may be abundantly rewarded by Him who hath said, "Give and it shall be given unto you," is the most hearty prayer of your obedient servant, S. H. T.

THE GRAVE OF BRAINERD.

In an account of the proceedings of the General Association of Massachusetts at Northampton, June 27, published in the New York Evangelist, we find an interesting sketch of a visit to the grave of Brainerd.—S. S. Journal

We had prayer meetings at five o'clock, A. M. on Wednesday and Thursday, by vote of the association. On Thursday morning, agreeably to an informal resolution of the association the preceding evening, they proceeded to visit the GRAVE OF DAVID BRAINERD. A very large company assembled, and were addressed for a few moments, in a very impressive manner, by Dr. Edwards.—He spoke of Brainerd as one of whom it was pre-eminently true, that "he being dead, yet speaketh." And what is the secret of the influence which his voice continues to exert in the church? His entire consecration to Christ. Samuel J. Mills, having read Brainerd's memoirs was led to devote himself to foreign missions, and enlisted Gordon, Hall, and Newell in the work. When these brethren knelt behind the haystack and prayed into existence the American Board of Foreign Missions, which is now sending the Gospel around the world it was the voice of Brainerd. A young scholar at one of the English universities was fired by this voice to leave the charms of literary leisure and domestic felicity, for the sake of the heathen. He went to India, and translated the New Testament into Hindostanee and Persian; languages in which the word of God will be read by hundreds of millions before the end of the world. Henry Martyn's labors were the fruits of Brainerd's entire consecration to Christ. And any body can have influence and do good in the same way.

A short and solemn prayer concluded the scene. It doubtless has left impressions on many minds, respecting the conversion of the world, which will influence their feelings and conduct to the end of time.

"Whoever thinks he can acquit himself to God, has wrong notions of God, of himself, of duty, of sin. Either he considers God only under the single idea of mercy, or he knows nothing of his own great corruption, or contracts duty into a narrow compass, or fixes the guilt of sin at a low rate."—Rev. Thomas Adam.

GAMBIER OBSERVER.

GAMBIER, FRIDAY, AUGUST 3, 1832.

GREEN BAY MISSION.—In the last Missionary Paper accounts from this mission are given up to May 9th. They are mostly details of its secular concerns, during a period of about four months. A statement of the cost of missionary buildings erected in 1830 and '31 is made, showing an expenditure for that purpose of \$6,485 57. The expenses for the support of the mission from January 1, 1832, to April 1st, were \$1051 30. Upwards of 100 children were attending the schools, of which number 94 were boarders. Several baptisms are mentioned, and we trust the spiritual improvement of these children may be commensurate with the advantages which they enjoy, and the ardent hopes of those, who, from love to their souls, contribute to their support.

NEW-YORK STATE TEMPERANCE SOCIETY.—A statement of the progress of this Society in the work of reform, has been lately published, from which we gather the following encouraging facts.—The State contains seven hundred and sixty-four towns.—Of these, there were reports from 565, giving an aggregate of 1,112 temperance associations, and 153,722 members of associations within the State. Many, indeed nearly all the towns in the State are now known to have one or more temperance societies in them, so that the number of associations of this kind in the State at this time cannot be less than 1500, and the number of actual members not less than 200,000, or 1-14th of the whole population in 1830.—Two hundred and fifty stores, and forty-four taverns were reported in March to have yielded to public sentiment and given up the traffic in ardent spirit. An exact enumeration, however, it is said, would show more than twice that number. The consumption of ardent spirits since the commencement of the reform, is estimated to be reduced at least five-eighths.—The efforts which have produced this result, seem to be in no degree lessened. The Executive Committee have manifested a spirit in carrying on the work which is deserving of universal imitation.

"The great principle of action which they have adopted," says the Report, "is never to hesitate undertaking a very important enterprise for the want of present funds. As the estimates of the evils of intemperance must not be made in dollars and cents alone, so the estimate of efforts to relieve, must not, cannot fail for the want of means to carry them forward. While a thousand hearts are bleeding—while a thousand voices are crying help, or we perish; and while the flood rolls on, sweeping away health and character, and happiness and life, effort must not be relaxed, action must not be palsied by want of means to accomplish. A pestilence as fearful in its effects, and as extended in its ravages as that which having swept one half of the globe, has recently found its way to the shores of our country, and spread alarm among all classes of society, is in our very midst. Thousands have fallen—tens of thousands have the incipient symptoms—the *cordon sanitaire* must be drawn, the remedy must be applied or we are all dead men."

AMERICAN SCHOOL AGENTS' SOCIETY.—A large meeting of the friends of education from different parts of the country was held at Andover, Mass. on the 13th ult. for the purpose of organizing the above named Society. A constitution was adopted, and a long list of corresponding members appointed, comprising the most distinguished friends of education in the Union. The principal object of the Society is declared to be to procure and patronize education agents to visit different parts of the country, especially the south and west, to awaken an interest in the general subject of education, suggest and exhibit improvements, promote the establishment and success of lyceums, &c. Mr. J. Holbrook of Boston is the Corresponding Secretary.

CHOLERA.—It will be seen by a reference to our intelligence head that the progress of this scourge is still unchecked in New-York. Accounts from that city of a date two days later give nearly the same number of deaths daily.—We also learn that there had been five cases and four deaths in Cleveland on the 26th ult. and on the 25th in Sandusky seven cases and four deaths—all persons of intemperate habits.

RELIGIOUS INTELLIGENCE.

GREEK MISSION.—For the satisfaction of our readers we deem it our duty to state, that besides the outfit, &c., allowed to our Missionaries to Greece, they were paid one year's salary in advance, previous to leaving this country. Between the 14th of September, 1831, and the 29th of March, 1832, there was forwarded to them four thousand two hundred and twenty-five dollars, which sum, if received with the regularity calculated on by the Executive Committee, would, it is believed, be commensurate with the expenses of the Mission.*

On the 5th of June, of the current year, a draft for five hundred dollars, in favor of our Missionaries, was accepted by the Treasurer of the Society, and on the 6th of the present month another of the same amount was presented, and duly honored.

There is now in the Treasury to the credit of this Mission, \$1528 62. Of this \$1255 49 have been given with the view of erecting suitable buildings for dwellings, schools, &c., and will be remitted to the Missionaries for this purpose by the first favorable opportunity.

There will then be a balance remaining on hand of only \$273 13, to meet the demands which may be anticipated in the fall.

We trust that the mere announcement of these facts will be sufficient to induce the friends of Greece to transmit their contributions for the support of the Mission with the same promptness and liberality which has heretofore characterized their benefactions.—Missionary Paper.

Of this amount only about one-half had been received by the Missionaries at the date of their last letter.—Periodical Missionary Paper.

Through the kindness of a correspondent, to whom we are already much indebted, we are permitted to publish the following extracts from letters of Mrs. HILL. Her remarks—"The contrast between Mrs. Hill's last letters and those received yesterday, from which the above extracts are made, is such that I am anxious to communicate them to the friends of the Missionaries."—Epist. Recorder.

ATHENS, March 27, 1832.

The female schools are under my direction, and I feel it my duty to use every exertion to have them sustained; and I beg the co-operation of all the female friends of the Mission at home. I appeal to them, whether, for the blessing of having been born in a land of civil and religious liberty, they ought not to give much for the extension of religion and knowledge among those who have been denied these privileges. I hope you are now rejoicing at the prospect of the success of our Mission. Accounts must by this time have reached America which we think cannot fail to gratify its friends. I trust there are but few, if any, who would now be willing to have us return, and these would change their minds, could they but see our happiness in our engagements, and the important work which employs us.

April 17th.—The receipt of your letters, and the evidence that our Mission is a matter of renewed interest, and the tangible proofs that we are yet remembered, have given a new spring to my energies. I wait the end of Easter holidays to renew my pleasant duties with redoubled diligence.

We have daily proofs that superstition cannot be displaced by the mere wisdom of this world, and know by our experience that more of religion could be introduced into a literary establishment here than in many, I had nearly written most, at home. A sufficient knowledge of the language was alone wanting to have the Septuagint explained in our school. This difficulty is now surmounted, and it will be the happiness of Mr. Hill to commence instructions in this blessed book, as soon as the school, which, for three months, has been kept in the dirt, has been removed to the more comfortable accommodations preparing for it.

While you—, have been very anxious about us on account of political events in this country, we have scarcely felt their influence. The Lord has been hourly with us, and kept us from all harm; if we had possessed the means, our labors would not have been interrupted from any cause one single day.

I think you will never regret that we came here; it is delightful to feel that one has nothing more to do with the world than to promote the cause of its great Creator. I do desire to have his glory solely the end and aim of all my actions. I know nothing which Missionaries ought to pray more earnestly for than pureness of motives for all they do. There is so much danger of wishing to have ourselves instead of our cause honored.

When Mr. Hill returned, he wept over the miserable condition of our once flourishing schools, and determined that they should not remain so. We found a house nearly completed, the only one suitable to our views. He took it at the rate of \$25 a month, for our family and schools. We shall have to live very economically to be able to accomplish our designs. In the house are a large room down stairs for the boys, one large enough for sixty infants, and one for the principal female school.

GENERAL THEOLOGICAL SEMINARY.—This favorite and immensely important institution is steadily progressing in its path of usefulness. We wish its rate of progress could be accelerated. We desire nothing more heartily than to see its means of accommodation doubled, and its classes filled with minds fitted by humble piety, capacity, and cultivation, to treasure for diligent dissemination the rich stores which are not diminished by being communicated, and which here abound. The annual Commencement was celebrated at the Chapel of St. Peter's Church, adjoining the Seminary, on the 29th ult. Bishops Brownell, H. U. Onderdonk, and B. T. Onderdonk, and a number of the clerical and lay trustees from this and other dioceses, were present. The following is the order of the exercises:

Introductory Prayers. Singing—Last four verses of the 122d Psalm with the Doxology. A Dissertation on "The Identity of the Body at the Resurrection," by Liberty A. Barrows, A. B., of New-York. A Dissertation on "The Double Sense of Prophecy," by Josiah M. Bartlett, of Massachusetts. A Dissertation on "The Origin of Animal Sacrifice," by Edward Y. Buchanan, A. M., of Pennsylvania. A Dissertation on "The nature of Inspiration," by Seth Davis, A. M., of New-York. Anthem. A Dissertation, "The Plea of Sincerity in Religious Opinion Examined," by R. A. Hallam, A. M., of Connecticut. A Dissertation on "The Differences of Opinion that exists in the Christian World," by George S. Porter of New-York. A Dissertation—"The Perfection of Christ's Character a Proof of the Truth of his Religion," by Albert Smedes, A. M., of Kentucky. Hobart M. Bartlett, A. B., of Connecticut, and William H. Walter, A. B., of Connecticut, were excused from reading their dissertations. Presentment of the First Class, by the Faculty, for receiving their testimonials. Address by the Rt. Rev. Bishop Brownell. Testimonials given. Singing—First five verses of the 99th Hymn, with the Doxology. Concluding Prayers.

The Address of Bishop Brownell, delivered on the occasion, is in press, and will be noticed in a future number.—Gospel Messenger.

A good Example.—We learn with great pleasure, that upon an intimation from the Rev. B. C. Cutler, the City Missionary of the Protestant Episcopal Church, that owing to the interruption of business, many poor and industrious persons

were thrown out of employ, the Rector of Grace Church, the Rev. Dr. Wainwright, yesterday stated the fact to his congregation, and without any previous notice, and although the congregation was not large, proposed a collection, which produced \$180. Will not those other Churches do likewise—and especially will not those who have left the city, and whose solicitude about their own safety has tended to produce this distress, feel it especially incumbent upon them to aid largely the subscriptions which, at the public meeting at the Exchange to-day, and, we presume, in most of the churches, will be asked for the relief of the suffering, industrious, but deserted Poor?—*N. Y. American.*

LITERARY.

THE OFFICE OF THE HOLY SPIRIT. *Four Sermons preached before the University of Cambridge, in the month of November, 1831. By the Rev. CHARLES SIMMON, M. A., Senior Fellow of King's College. New-York, 1832, Swords, Stanford & Co. 12mo, pp. 103.*

The talents of Mr. Simeon are notoriously of no very high order. His apostolical zeal, simplicity, and boldness, long ago placed him in the forefront of the so-called 'evangelical' clergy of the Church of England, and his faithfulness and unwearying diligence have kept him there. But neither depth of thought, nor extensive views, nor fervid eloquence, characterize his numerous productions. They are plain, sound, practical exhibitions of Gospel truth, such as he who runs may read, poured forth from the fulness of an honest and warm heart. In all probability, their general usefulness is enhanced by this mediocrity of excellence. All can appreciate their contents. None can misunderstand, none can pervert. The simple and unlearned can fathom all their depths, while the adversary finds no ambitious flights or originalities of thought or expression, on which to pin his cavils.

Such is eminently the character of the last production of this Christian veteran. It is an unpretending, clear statement, and earnest recommendation of that great branch of the Gospel scheme, which relates to the instrumentality of God the HOLY GHOST in our salvation. Except that it is slightly tinged, as all the writer's works are, more or less, with modified Calvinism, it might receive unqualified recommendation as a seasonable, and certainly a useful tract. Its allusions to the existing circumstances of the Church are very happy, and its adaptation to those circumstances not less so.

The four sermons have one text, *Romans viii. 9*, "Now if any man have not the Spirit of CHRIST." * * *

Much study of the heart, and familiar acquaintance with all that the Scriptures teach, have qualified Mr. Simeon to teach clearly what he thoroughly understands. There is none of that vague generality which we so often find in writers on this subject; and yet no needless subtlety in minute distinctions, puzzling the simple, and misleading the acute into speculation, where experience and practice should be all in all.—*Churchman.*

NEW TRACT.—*An Appeal on the subject of Cholera.*—The American Tract Society have just issued a forcible Tract of 8 pages with this title, addressed to the unprepared and the prepared—calculated to render the judgment of God by which our nation is now visited a spiritual blessing to all. It is very appropriate for monthly distribution. Sold at the rate of 15 pages for one cent.—*N. Y. Observer.*

Rev. John James Blunt, (author of the History of the Reformation,) has been re-appointed Hulsean Lecturer for the present year, in the University of Cambridge.

Mission to Central Africa.—The London Literary Gazette states, that it is the intention of a company of merchants at Liverpool, to equip a steamer of 100 tons burden, and other vessels, for a trading voyage up the Niger; and that the Merchants have it in contemplation, to send a limited number of *Moravian Missionaries* with the expedition, who are to remain in the country. The expedition will leave Liverpool in May.—*N. Y. Observer.*

The Bishop of Calcutta has nominated the Rev. Josiah Bateman, M. A., of Queen's College, to be his Chaplain; he having been previously appointed by the Hon. East India Company to a Chaplaincy in India.—*Atlas.*

We learn from the Boston Recorder, that the Rev. Mr. Winslow, late of Dover, N. H. has been unanimously invited by the Bowdoin-street Church and Society, in Boston, to become their Pastor. The Rev. Dr. Beecher expects to leave Boston for Cincinnati in two or three months, to enter on his duties as Professor in the Lane Seminary, and Pastor of the 2d Presbyterian Church in that city.—*N. Y. Obs.*

St. John's Church, Fayetteville, N. C.—We are happy to learn that this temple of the Lord has been rebuilt and opened for divine service. The expense is stated to be about 10,000 dollars, seventy-six hundred of which have been obtained from the friends of the Church abroad.—*Auburn Gospel Mes.*

Friday, July 20th, being the day recommended by the several religious denominations of the State to be set apart as a season of Fasting, Humiliation and Prayer, was very generally observed in this place. Business of every kind was suspended, the stores and shops, with very few exceptions, closed, and services performed in all the Churches—which were well attended. A Sabbath-like stillness and solemnity reigned, throughout the town, during the whole day.—*Fredericksburg, Va. Political Arena.*

The Judgments of God.—Those who are familiar with the recent publications of our political papers on this subject, will admit the justice of the following remarks from the Western Recorder:—

Some of the political papers in various quarters, speak of the approach of the cholera, much as they would of the advance of an invading army. They would have men be brave,

iron-hearted, meeting the enemy with a bold front, &c. &c. How impious to speak thus of the deserved chastisement of a holy God!

SECULAR INTELLIGENCE.

PHILADELPHIA BOARD OF HEALTH.—*Health Office, Monday July 23, noon.*—The Board of health of Philadelphia have still the satisfaction to report to their fellow-citizens the undiminished state of health our city at present enjoys,—no report of Malignant Cholera has been communicated this day. Thus far favored through the mercy of Divine Providence it still remains incumbent on our fellow citizens to observe strictly the precautionary measures heretofore advertised.

CHOLERA IN NEW-YORK.

NEW CASES.					DEATHS.				
JULY.	Bellevue.	Hospitals.	Private Houses.	Total.	Bellevue.	Hospitals.	Private Houses.	Total.	
15th	20	53	60	133	15	31	28	74	
16th	21	50	92	163	17	32	45	94	
17th	23	63	60	146	12	29	19	60	
18th	14	59	65	138	14	36	22	72	
19th	11	77	114	202	12	28	42	82	
20th	28	66	132	226	10	42	48	100	
21st	20	100	191	311	10	33	61	104	
22d	9	74	154	237	5	34	50	89	
				146	542	868	1556		
Cases from 4th to 14th,				886	Deaths,				366
From Commencement,				2442					1041

POETRY.

SONG OF THE PESTILENCE.

BY MILTON WARD.

Heard ye the war-note sounding high?
But I will hush its stirring sound:
Saw ye the horseman prancing by?
But I will bring him to the ground.

Neither in battle nor in strife,
Nor where the soldier loves to die,
In the last pangs of parting life
The gallant and the proud shall lie.

The warrior's eye shall shed such tears,
As it had never shed till then;
And o'er his heart shall come such fears,
As he would blush to feel again.

But softer eyes than his shall weep,
And gentler hearts shall tremble too;
For I will bring a fearful sleep
Over the young, the fair, and true.

Light as the wind my steps shall be—
Though born on India's burning shore,
Far over many an ancient sea,
My coming they shall soon deplore.

Fear hurries swiftly on before me—
Death has not parted from my side,
And sorrow hath been weeping o'er me
The tears that may not soon be dried.

Ah, many a cheerless sun shall rise
On all my long and wandering path;
And men shall gaze upon the skies
To watch their frown of lowering wrath.

I did not come till I was sent,
And not unbidden shall I go;
This arm, before its strength be spent,
Shall strike its last appointed blow.

Why set the watch, the gate make fast,
And spread the war-troops in array?
I'll call upon the mountain blast,
And he shall bear me on my way.

There is a Voice, whose words I hear,
There is an Arm, whose strength I know—
That voice can still thy spirit's fear,
That arm hold back thy threat'ning wo.

Go to the temple of thy God—
Bow thee in solemn worship there;
And I will leave thy shores untrod,
If He shall listen to thy prayer.

(Boston Rec.)

AN EVENING HYMN.

I love to steal awhile away
From every humbling care,
And spend the hours of setting day
In humble, grateful prayer.

I love in solitude to shed
The penitential tear,
And all his promises to plead,
When none but God can hear.

I love to think on mercies past,
And future good implore,
And all my sighs and sorrows cast
On Him whom I adore.

I love by faith to take a view
Of brighter scenes in heaven;
Such prospects oft my strength renew
While here by tempests driven.

Thus when life's toilsome day is o'er,
May its departing ray,
Be calm as this impressive hour,
And lead to endless day.

MISCELLANY.

THE VASTNESS OF THE MATERIAL UNIVERSE.

That degree of power and facility in conceiving of distance which the mind acquires by its acquaintance with the surface of the earth, may, without any very extreme effort, or at least such an effort as tortures and paralyses the mental faculty, be extended to the distances of the planets of our own system. Not, indeed, as if even the shortest of these distances could be held before the mind in its component parts, or correctly reckoned; for if compelled to divide a hundred millions of miles into such portions as we can distinctly think of separately; and then to add part to part until all were numbered; still retaining hold of our starting point, we should find ourselves utterly exhausted and breathless, long before one of those millions had been completed. Nevertheless a mental *traject* from world to world may, in some sort, be accomplished. The glass brings, for example, the disk of Jupiter before us; so that we may fix the eye on this side or on the other, of his cloud-belted surface: we clearly distinguish the forms of these wreaths of lurid vapour; or we catch the transit of one of his moons, follow the speck of shadow in its hasty course along the equator of the stupendous planet, very much in the same way in which we watch the shadow of a cloud, as it moves across the bosom of a distant sunny hill. Although the road thither baffles us in the attempt to mete it out into portions, we can just imagine ourselves to have achieved the passage, and to set foot upon that vast rotund; and can faintly conceive of the scene that would there present itself, where, atwart

prodigious valleys (each capacious enough to receive an Atlantic, or through which the waves of all our oceans might quietly flow, as the Ganges glides in its bed) the deep shadows of the overhanging mountains are flitting with giddy haste from side to side; while the sun rushes through the ample skies to accomplish his five hours of day. Or we remain at our post of observation through the brief moments of night; and are dizzy while we gaze upon the shining multitude of moons and stars, that, bursting up from the horizon, chase each other with visible celerity, from east to west, like a routed host, hotly followed by the foe. . . . The same force of conception which has carried the mind from the orbit of Jupiter, will transport it to that of Saturn, where is seen a sombre splendor, suffused on all sides, less, apparently, from the distance and diminished sun, than from the broad surfaces of the adjacent rings, which almost blend night and day, by overshadowing the one and illuminating the other. Or taking once again an adventurous flight, further than before, we reach the outermost limit of our system, and stand upon that vast and solitary planet, which, as if guardian of the whole, slowly walks the rounds of the solar skies, while it fulfils its term of fourscore years and more. The sun has now shrunk almost to a comparison with the stars; or looks only like the chiefest and most resplendent of them: so that the mild twilight of that noon does not quite exclude their rival radiance. Here indeed the power of distinct conception of space and distance falters. But if we remain a while at the remote stage we have reached, and pass along the circuit of that farthest planet of the solar system, we may gain obscurely an idea of the solitariness of our system in the starry heavens. It is possible that the diameter of that orbit, which is scarcely traversed within the longest term of human life, affords just a sensible parallax, for the measurement of the distances of the nearest stars, so that an intelligible means is afforded for computing the breadth of that fearful gulf which divides the sun and his planets from the coasts of other systems. Thus, instead of the ignorance or uncertain conjectures which here on earth oblige us to rest satisfied (or dissatisfied) with a vague conception of the distance of system from system, there, in that Georgian planet, perhaps the astounding reality is reduced to figures; and it is authentically shown that this outer circle of our system, vast as it is, circumscribes a space that would be not discernible otherwise than as a point, from even the nearest of the neighboring stars: so that, though our sun would be seen thence, as those stars are seen by us, the apparent disk of its little sparkling light would include sun, and planets together, as one blended radiance. It is thus, when facts are far greater than imagination, that in proportion as we ascertain those facts, or exchange imagination for knowledge, the mind is so much the more filled with amazement or awe. From the extreme boundary of the solar system, could we gain that outpost of observation, we should look with more distinctness of perception into the abyss, in the centre of which the sun, with his planets, is suspended. And there, it is probable, a much brighter lustre may shed itself from the starry heavens, and perhaps, (yes, it must be believed) innumerable stars, which from earth are not at all perceptible, or discerned only by the highest powers of art, are individually seen: and those luminous streams too, and many nebulous splendors, which hang as wreaths or folded curtains of light, across our skies, show themselves to be what they are, crowded hosts of worlds, thick and numberless as the sparks that rush up from a fiercely blown furnace. Perhaps, at the verge of our system, the hours of day may seem dull and sombre; while the night flames out with a radiance that darts from every span and interstice of the sky, like the fretted roof of a palace, which the ostentation (?) of the artist has overloaded with sparkling ornaments of gold. Nay, sober truth and calculation oblige us to believe that, if we could reach a spot nearer to the confines of the more densely occupied fields of space, to be exempt from atmospheric obscurations, the entire surface of heaven would seem to be evenly and thickly studded with the stellar glory, in its many gradations of magnitude. . . . The invisible material creation, it is probable, vastly outnumbers the visible; and it may justly be thought that the worlds made known to us by their inherent splendor, are, to the unseen, only in the proportion of the chiefs of an army to the thousands that fill rank and file: it is as if from the summit of a tower we were looking, by night, upon a boundless plain, filled with the array of war; and could discern nothing but the gemmed crests of the captains, gleaming amid the countless and unseen multitudes they are leading on.

What then is the just and unexceptionable sentiment which should come home to the heart, after a contemplation of the inconceivable extent of the creation? Not, as we have said, this—That man and his welfare are unimportant. The very multiplicity of worlds, instead of favoring such a conclusion, refutes it, by showing that the Creator prefers, as the field of his care and beneficence, limited and separate portions of matter rather than immense masses:—it is manifest that the omnipotent wisdom and power loves to divide itself upon the individuality of its works. . . . To exist at all as a member of so vast an assemblage of beings, to occupy a footing in the universe such as it is, involves incalculable probabilities of future good or ill.—*Sunday School Journal.*

M. CUVIER.—The sudden and unexpected death of M. Cuvier is the more regretted by Christians in France, because this illustrious man had consented to preside at the next annual meeting of the *Bible Society of Paris*; and he had proposed as the topic of his opening discourse, the agreement between the Mosaic history and the modern discoveries in geology. Other writers, it is true, can perform this work; but none with the authority and influence of M. Cuvier. Of him only can it be said in our day, that he was the *giant of science*, and that all Europe listened to his instructions. His death leaves an irreparable void in our scientific institutions. No Frenchman, whatever be his personal merit, can aspire to fill so high a place in the learned world.

Besides the various duties which he performed in the council of state, in the faculty of letters, in the garden of plants, &c., M. Cuvier was also *Director General of Protestant affairs of the kingdom*. In this high post, he rendered important services to our Reformed churches by his credit with the Government. We must confess, however, without wishing to cast blame on this great man, now gone to the tomb, that he did not always show, as Director General of French Protestantism, all the zeal and the piety which was naturally expected from him. M. Cuvier was somewhat of a *courtier*, as were most of the scientific men who figured under the reign of Napoleon. He was afraid to *commit himself* before the court of Louis XVIII., and Charles X., which was filled with jesuits. He disliked what in France is called *Methodism*. He would have a piety not much opposed to the opinions of the age; a Gospel more accommodating to men of the world; and his prejudices against vital piety sometimes led him to adopt weak measures as a politician, and rigorous measures against such pastors as showed an ardent zeal. M. Cuvier very much dreaded *separation*; as if it were not necessary, in some circumstances, that the church of Christ should separate from the church of the world! If Luther and Calvin had been afraid of separation, our glorious Reformation would never have taken place. But notwithstanding these blemishes, the career of M. Cuvier has been noble and brilliant; and the faults to which we have referred should not make us forget the high qualities and eminent services of one of the most universal and profound geniuses of our age. The memory of M. Cuvier will always be held in high honor by the Protestant churches of France.—*New-York Obs.*

LITHOGRAPHY.—In consequence of the facilities afforded by the art of Lithographic printing, a course of experiments was instituted, in this town, some months since, in order to ascertain the possibility of counterfeiting bank bills by that process. The experiments resulted in a new and important discovery in that interesting art; viz. that prints of any description may be reproduced in a few hours notwithstanding the original may be a century old. Thus one print may be prepared for fifty times or more, and applied to stones producing as many perfect plates, from which many thousand of impressions can be taken, so exactly like the originals that an experienced eye would be required to distinguish them. This in itself is a cause of alarm, for if it has not been already done, it may be resorted to by those who live by forgery and fraud. But fortunately the process is yet concealed, and may be until the banks shall have secured themselves and the public; which can effectually be done by adopting the plan proposed and patented by two scientific gentlemen of this town, who have discovered the art alluded to; after which, we understand, that this important discovery will be disclosed for the benefit of the world; We will add, that we have seen specimens of the work, and so far as we could judge, there was no difference between the copies and the originals.—*Salem Observer.*

A BOLD PEASANTRY.—Does any man tell me that my full efforts can be of no service, and that it does not belong to my humble station to meddle with the concerns of a nation? I can tell him that it is on such individuals as I that a nation has to rest, both for the hand of support and the eye of intelligence. The uninformed mob may swell a nation's bulk, and the titled, tinsel, courtly throng may be its feathery ornament; but the number of those who are elevated enough in life to reason and to reflect, yet low enough to keep clear of the venal contagion of a court—these are a nation's strength.—Burns.

GAMBLING.—It appears from an official document, that the enormous sum of *ninety thousand dollars* was received during the last year by the city of New Orleans, from the single source of licences to gambling houses kept open within its limits.

THE OBSERVER.

TERMS.—Two Dollars per annum, if paid in advance, and Two Dollars and Fifty Cents, if at the end of six months. No subscriptions received for a less term than one year. No papers discontinued until all arrearages are paid, except at the option of the publishers.

Those who may wish to have their papers discontinued, are requested to give notice thereof, at least thirty days previous to the expiration of the term of their subscription, otherwise, it will be considered a new engagement.

* * All communications relative to this paper, must be directed to the Editor, Gambier, Knox Co. Ohio.

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